> In its simplest form it consists of a strip of thin, light-blue silk one meter long and about 30 centimeters wide, imported from Szechuan (Ch'eng-tu). It is used as an offering, like the obo, especially in the Lamaistic religion, as for example, for an incarnation whose blessing one implores. A khadak is always an appropriate and polite gift.

are used. Offerings include khadaks, darts (for the obo), juniper wood, barley flour, tsamba, butter, sacrificial water in brass bowls, as well as sacrificial paper which, as in China, is burned. Pictures are stamped on the sacrificial paper, for example, a horse surrounded by the symbols of the "eight treasures." (2) Offerings are also made

2. Compare Wadell 7), page 393.

to the mountain spirit before a hunt, especially when the animals to be hunted are hard to capture; for example, musk deer or gazelles. This offering is made on top of the tent, and consists of juniper wood, butter and tsamba. There is another sacrificial rite when war threatens, which undoubtedly goes back to pre-Lamaistic times, and at which lamas are never present. The warriors gather at a place agreed upon and slit open with a knife the belly of a yak, a sheep or a goat. The animal is then cast alive on a fire of yak dung and burned to death along with tsamba and butter.

The sacred animals which wealthy people sacrifice to the spirits can probably also be regarded as offerings. For this purpose they always choose a male animal (yak or sheep), but it /59/ may also be castrated. These animals which are kept in the owner's herd may not be shorn or slaughtered; they are allowed to die a natural death. Since people are very much concerned about keeping them well and alive for a long time, they often decorate them with the above-mentioned bundles of colored ribbons blessed by the lamas. (1)

1. Compare Hermanns 3), page 49.

Oracles and prophecies are sought preferably from the lamas. People value them differently. We have spoken above how the nomads ask a lama to prophesy for them with regard to the driving out of spirits, in order to ascertain whether in a given case this can best be done by a lama or a bŏm-bu. They also let a lama prophesy how to trace a criminal. The lama may say whether and

Mewu

good by the ts'aowa group, as we have already mentioned, and the accused must gradually pay off his debt to the group. The most severe punishment is probably expulsion from the ts'aowa group, which makes a man homeless.

Witnesses are not tortured. They are not /86/ examined in public but in a separate room, so that they cannot be seen by the accused and thus be exposed to his revenge.

The t'ou-mu also has jurisdiction over members of another tribe whom he can punish. The punishment is not, however, always recognized by the tribe to whom the convicted person belongs. During my stay among the Mewu-Fantzu, for example, the t'ou-mu held a lama prisoner for stealing a gun. The lama belonged to the He-tso Lamasery outside Mewu territory. He had ordered the lama whipped. For this reason no male Mewu-Fantzu ventured into the region of He-tso, since he would have been in danger of being captured.

Disputes between inhabitants of various tents in the same tent community are settled by the t'ou-mu or one of his kuan-shih; likewise disputes between various tent communities. In such cases violence is seldom resorted to. Disputes between the tent Fantzu and the sedentary Fantzu of the Mewu tribe are very rare. They, too, are settled by the t'ou-mu. On the other hand, there are often quarrels between Fantzu of different tribes, sometimes leading to war.

In former times wars were frequent. But the Mewu-Fantzu fought their last war about 30 years ago, that is, during imperial times. On the other hand, a war was fought just a few years ago, about 100 li to the southwest. It lasted three years and ended only when the ruling feudal lord of Labrang, the "Huang-szu-ling" seized control. If a state of war arises the Huang-szu-ling calls his subordinate t'ou-mu to war. This happened, for example, during my stay when the region between T'ao-chou and Ho-chou, to which the territory of the Mewu-Fantzu and the lamaseries of Labrang and He-tso belong, was endangered by the "long march" of Mao Tse-tung's Communist Army to Shensi. The t'ou-mu recruit soldiers. Every tent must furnish at least one soldier, /87/ sometimes as many as two or three. Each man must bring his own weapons, ammunition and horses, just as in ancient times in the wars of the nomadic peoples, such as the Ch'i-tan and the Mongols. Families who cannot furnish a soldier must give weapons and guns, ammunition and a horse for those who are too poor to furnish their own equipment. The t'ou-mu decides how dangerous the situation is and how many recruits are to be called out.

563 The Mewu-Fantzu are already to a certain extent dependent on the Chinese, since they live relatively near them. This dependence is, however, still a rather indirect one, and is expressed through the secular Fantzu ruler of Labrang, the "Huang-szu-ling."

● 721 563 648 Wars between Fantzu and Chinese no longer occur, since the Fantzu respect the superior military might of the Chinese. But it often happens that Chinese are robbed by Fantzu. Such cases are, as a rule, brought before the court of the Huang-szu-ling who, according to my interpreter, wherever possible sides with the Fantzu. He arranges the payment of damages. The Fantzu are, however, not too friendly with the Chinese, first of all because they feel oppressed by the taxes which the Chinese government imposes on them, and, secondly, because the Chinese are pushing into their territory as colonists. However, the latter reason affects only the sedentary Fantzu to any practical extent.

563 The Fantzu have a different and closer relationship with the Chinese Mohammedans who play a special part in the political and social life of the country. (1) In language and material culture

1. Ekvall describes in detail the relationship between the Fantzu - nomadic and sedentary - and the Chinese and Mohammedans.

these Mohammedans do not differ from actual Chinese, but the latter regard them /88/ more or less as aliens. They are largely descendants of Turkish tribes, who in the course of time settled in Kansu and intermarried with the Chinese. In external appearance (they are a Turanian race rather than Sinic) (2) as well as in

2. Terms according to von Eickstedt 15).

character, they are often very different from the Chinese. The Mohammedans live in Kansu as farmers, merchants and innkeepers. As traders they have penetrated far into Fantzu territory and constitute the chief element of the population in the market towns which have arisen in the vicinity of the large lamaseries. If Mohammedans are robbed by Fantzu they are much more apt to follow their natural war-like bent and fight than are the Chinese. Thus Fantzu raids are sometimes followed by minor avenging expeditions on the part of the Mohammedans. Eleven years ago (about 1925) there was the last major warlike entanglement between Mohammedans and Fantzu. The relationship of the Mohammedans to the Chinese

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5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

trimming and with shell ornaments hanging down the front. Their necklaces are very large plain rings made of silver.

In the wild Wa[1] country they wear little or no clothes and make a regular practice of going out on head-hunting expeditions, sticking up their trophies in double rows, forming an ornamental avenue in the neighbourhood of the village. My journey lay just outside the head-hunters' country. In fact the head of a European would form such a valuable and unique addition to a collection, that no Wa village would be able to resist the temptation to add such a trophy to their avenue. Even a Chinaman's skull is considered quite an acquisition, and the lucky possessors would expect to have better crops and to be more free from evil spirits than their less fortunate neighbours who could only show the ordinary Wa or Shan variety. The territory of the independent head-hunters I did not therefore enter, but even the more civilised Las I found apt to be suspicious and unfriendly. In some villages certainly they were pleasant enough, but I can remember three occasions at least when I have had some difficulty with them[2]. On the whole the Wa and La race seem to be a less pleasant people than the other non-Chinese races of Yün-nan.

Three more days of very hilly marching brought us to the Nam Tum valley at Man-hpa, a village which is built at the foot of a precipitous rock in a little side valley of the Mêng-ko plain.

To give an idea of the up and down character of this part of the country, here are the details of our march on the 16th. We started from Pangmaw (4,300 feet), went downhill to the Nam Kun (2,700 feet), ascended to 3,900 feet, descended again to 3,650 feet, rose to 4,700 feet, thence down to 4,400 feet, up again to 5,500 feet, and finally descended to Hseng-wa, 4,600 feet, all this in 13½ miles of road.

On this march we passed close to Pang-hung, the village which was said to be particularly hostile to foreigners. We even met some of the villagers on their way out to work their fields, but they appeared to have had no news of our

[1] For a very full and interesting account of the head-hunting Was by Sir G. J. Scott, see *Upper Burma Gazetteer*, Part 1, Vol. 1, p. 493.
[2] See pp. 108, 136.